

Anti = Dodwellisme,

Being Two very Curious

TRACTS,

Formerly Written by the Renowned

Hugo Grotius:

Containing a Solution of these

Two Questions :

- I. Whether the *Eucharistie* may be Administred
in the absence or want of Pastours?
- II. Whether it be necessary at all times to
Communicate with the Symbols?

Made English by **Philaretus.**

The **PRIEST'S** People :

They were full of Wrath, and cryed saying, Great is Diana of the Ephesians, Acts 19. 26.

GOD'S People :

All the People shouted and said, Great is Truth and Mighty above all things, 1 Esdr. 4. 41.

London, Printed for Thomas Simmons at the Feathers in
Ludgate-Street. 1683.

The following is a list of the names of the persons who have been
 named in the various reports of the Committee on the subject of the
 proposed amendments to the Constitution of the United States, and
 who have been named in the various reports of the Committee on the
 subject of the proposed amendments to the Constitution of the United States,

Originals & Clones Cat. 202 # 248 9/- 472 10.24.32

READER.

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of

To the Candid Reader.

of our Worship, and the Discipline and Power of Ecclesiasticks, and will raise Tragedies for the Cumin, Mint, and Anise, while yet they can allow themselves to make a Farce of the principal Dogmes of our Religion; and that even where they are most concordant with natural Reason, and the best Philosophy too; and this, that they may plant their Idol Power upon the ruines of Piety, common Sence, and good Manners. These Men like Religion well enough, as it is a Trade or Monopoly entrusted in the Hands of a pickt parcel of confiding Priests, to enrich themselves, and infatuate the vulgar withal; but as it is a divine and excellent Science, and of real benefit to mankind, both singly and in Societies, they scorn and loath it. This little Pamphlet is not designed for such, for their profligacy hath made their condition deplorate; but if it may be, to put some little stop to the further spreading of the Gangrene, and to rub up a little Sence in such as have not entirely parted with their discriminating faculties. I had resolv'd once to have subjoyn'd by way of Answer, some few Notes upon John Buxtorfs Sacred Exercitation upon the Institution of the Lord's Supper, where he contradicts the Sence of my Author: but finding, upon further perusal, his Arguments from Rabbinical shreds, both fond and inconcluding, I desisted. Adieu.

Wbe-

*Whether the Eucharistie may be Admini-
stred in the absence or want of Pa-
stours.*

THE Learned *Nicolaus Rigaltius*, hath lately Publisht certain *Traacts* of *Tertullians*, Corrected by an ancient Copy, given by *Ago-bard*, Bishop of *Lyons*, about *Eight Hundred* Years since, to the *Cathedral Church* of his *See*. Among the which is his Exhortation to Chastity, wherein, after his wonted Rigour, he maintains the unlawfulness of second Marriages, even in *Lay-men*: For the proof of which, he produces this Argument; for I'll quote his very words; and that the rather, because they vary something in the Manuscript that I perused, from what they are in *Rigaltius* his Edition; They are these: *Sed dic-es, ergo ceteris licet quos excipit. Vani erimus, si putaveri-mus quod sacerdotibus non liceat, Laicis licere. Nonne & Laici sacerdotes sumus? Scriptum est, Regnum quoq; nos & Sacerdotes Deo & Patri suo fecit. Differentiam inter Ordinem & Plebem constituit Ecclesia, & honor per Ordinis confessum sanctificatus: adeo ubi Ecclesiastici Ordinis non est confessus, & offers & tinguis, & sacerdos es tibi solus. Sed ubi tres, Ec-clesia est, licet Laici. Unusquisq; enim sua fide vivit, nec est personarum acceptio apud Deum, quoniam non Auditores Le-gis justificantur a Deo sed Factores, secundum quod & Aposto-lus dicit: Igitur si habes jus sacerdotis in te met ipso, ubi ne-cesse est, habeas oportet etiam disciplinam sacerdotis, ubi neces-se sit habere jus sacerdotis. Digamus tinguis? Digamus offers?*

quanto

quanto magis Laico Digamo capitale est agere pro sacerdote, quum ipsi sacerdoti Digamo facto auferatur agere sacerdotem. Sed necessitati, inquit, indulgetur. Nulla necessitas excusatur qua potest non esse. Noli deniq; Digamus deprehendi, & non committis in necessitatem administrandi, quod non licet Digamo. Omnes nos Deus ita voluit dispositos esse, ut ubiq; Sacramentis ejus obeundis apti simus. That is; But you'l say, Others may then, who are here excepted. We shall but fool, if we think the Laity may do what the Clergy may not. Be not we of the Laity Priests too? It's written, He hath made us Kings and Priests to his God and Father. The distinction betwixt the Bench of Elders, and the Laity, or Commoners, was made by the Church, and it's Senatorian Consistory now Hallowed: So that where there is no Consistory of an Ecclesiastical Bench, you your self both Offer and Baptize, and are your own Priest; Nay, where there are three, they make a Church, though they be but three Lay-Men. For every Man lives by his own Faith; nor is there any Acceptance of Persons with GOD: For it is not the Hearers, but the Doers of the Law that shall be justified before God, as saith also the Apostle. Therefore if you have a right of Priesthood in your self, to use when occasion shall require, you must of necessity have the Qualifications of a Priest too, else how can you exercise your Priest-hood? will you Baptize with a second wife? will you Offer with a second Wife? How very Criminal must it of necessity be in a Lay-Man, to act the Priest after second Marriage, when a Re-married Priest is therefore depriv'd of his Priest-hood? But you'l perhaps plead Necessity for your excuse. I Answer, No necessity can merit an excuse that might have been avoided. In one word, be not you found Guilty of a second Marriage, and then you'l prevent this pretended necessity. 'Tis the will of God to have us ever so dispos'd, that we may be at all times fit for the Administration of his Sacraments. Rigaltius being to explain this place, would have this to be Tertullians sence, That if a Christian shall happen

happen himself and Family, to be at Sea, and to be cast upon some strange Coast, where there are neither Christians nor a *Consistorial-Bench*, or *Presbytery*, that then it may be Lawful for such a one himself to offer God the *Symbols* of the Divine Passion, together with the solemn Form of Thanksgiving, and to Baptize, and be himself his own Priest, because a Church may consist even of them few, as the Apostle also saith, *Rom. 16. 1, 5.* and *Philem. 2.* But here *Alaspinaus*, Bishop of Orleans, opposes himself to *Rigaltius*, and that he may the better defend the privilege of the *Presbyterate*, will needs have the word *Offerre*, to signify any thing rather than what it doth; I mean that which is term'd by the Apostle, *1 Cor. 10. εὐχαριστία*, blessing, and *chap. 11. 14. εὐχαριστία*, giving of thanks, which latter word is made use of by *Justin* too, for that which is vulgarly called *Consecrating*. But that the word *Offerre* is frequently taken in such a sence, both by *Tertullian* and his disciple *Cyprian*, he himself neither can deny, nor indeed produce any one place where, when joyn'd with *Tingere*, which signifieth *to dip*, it hath any other. For there is no Rite but this, that can, with any Parity, be coupled with Baptisme. And this is the ordinary Sence in which it is found in Contra-distinction to Baptisme, not only in Church Authors, but also in the Writers of the *Civil-Law*, as in the beginning of the *Sixth Chapter* of *Justinians CXXXVII Novel*, and in the End of the Preface to the same *Novel*. Besides, the whole stress of *Tertullians* Argument lyes in this; in that he affirms, that there is nothing in the Sacerdotal Function of so sublime a nature, but it may be done by a *Lay-Man*, where *Priests* cannot be had. To demonstrate this, he instanceth in what *Lay-Men*, without such a necessity, might not do, but ought to remit to *Priests* only, as to Baptize and pronounce the solemn Words that constitute an *Eucharistie*. And elsewhere treating of Baptism singly, he hath the self-same Sence,

Sence, though under a differing Form of expression: *Dandi quidem jus habet summus sacerdos qui est Episcopus, dehinc Presbyteri & Diaconi, non tamen sine Episcopi auctoritate, propter Ecclesia honorem, quo salvo salva pax est; Alioquin & Laicis jus est: That is, The Souveraign Priest, who is the Bishop, hath the priviledge of Administring; and after him the Presbyters and Deacons, but not without the Bishop's Order; and this, that the Dignity of the Church may be preserved, which is necessary to keep Peace; Otherwise Lay-men might do it. Afterwards he enlarges further; Sufficiat scilicet in necessitatibus ut utaris, sicubi aut loci aut temporis, aut persona conditio compellit: That is, Content your self to make use of this Right, only when the exigences of Place, time, or Person, shall require it. This being then Tertullians Judgment of Baptism, viz. That it ought not to be Administred by Lay-Men, but when Priests cannot be had, we cannot in reason suppose him in his Exhortation to Chastity, to intend any other sort of Offering, than such as without the like necessity, was not then made by Lay-Men; his Reasons, in both places agreeing, they being no other than the conserving of Peace, and publick Order. And 'tis worthy the noting, That he Ascends, by a certain Gradation, from Baptizing to Offering, as to something, if not Superiour, at least equal to it; and that not only once in the above-mentioned place, but twice. Further, it is extream observable, that when he saith, Every one Lives by his own Faith, and that it is not the Hearers, but the Doers of the Law that shall be justified, he hints; That the Rite of Offering was given in Charge to all Christians in common, and even to the Apostles, not as Apostles, but as Christians: As St. Paul (1 Cor. 11. 24, 25, 26, 27, 28, 29.) interprets his own Pen man Lukes saying, *Τὸ ὑπομνησθαι τὸν κύβωτον ἀναμνησκόμενοι*, Do this in Commemoration of me, as meant in general to all Christians. There is another passage of Tertullians in his *Coronâ Militis*, or Soldiers Garland, extremely*

treably to this purpose; the words are not many, but of great weight. There he, after having mentioned Baptism, passeth on to the *Eucharistie*, and its Celebration, just as he did in the other place; and will have it to be administred by *Priests*, or rather *Bishops*, called by *Justin Martyr*, *Chairmen*, and that not in compliance to any precise precept of Christ's neither, but rather to a Direction of his. For after having shew'd, That there had been a variation in many things from the first usage, upon the account of Peace and better Government; and had instanced in the tasting of Milk before Baptism, and abstaining from washing for some dayes after Baptism; he subjoyns these words, *Eucharistia sacramentum & in tempore victus & Omnibus mandatum a Domino, etiam antelucanis cætibus, nec de aliorum manu nisi Præsidentium sumimus.* That is, *The Sacrament of the Eucharistie was committed to All by the Lord; and that both at their Meal-times, and at their Assemblies held before day-light; neither do we receive it from any other hands, but our Chairmens.* He affirms here, That the Rite of the *Eucharistie* was appointed by our Lord, to be at the ordinary time of repast, which was at Supper; and that it was not entrusted to a certain order of People, but to all Christians in common. And while he asserts this Rite to have been thus instituted by Christ; he withal intimates its having been so celebrated by the first Christians: The Truth whereof, were in pertinent to this place, I could demonstrate by many testimonies out of the Ancients; and some foot-steps of this custome remain'd even in the very Anniversary of the Institution of the Supper, down to the times of *Augustin*. And in saying it was committed to All, he doth but inculcate the same argument, that had been used by him in the formentioned Exhortation to Chastity. Nor was this *Tertullian's* private opinion only, but common to him with all the Christians of that Age; else we must take him for a very weak Disputant, that would argue up-

on things he knew would not be granted him. Nor was it a meer Opinion, but a received Practice among the Christians of that Age, where such occasions offer'd themselves. Therefore he saith, *Tinguis, offers, you baptize, you offer;* that is, it is your custom so to do: But the truth of this is evinc'd by the practise, even of later times: For *Fru-mentius*, a meer *Lay-man*, being arrived from *Alexandria* to *India*, which I construe *Ethiopia* (upon this account, subject to the *Alexandrian* Patriarch) he perswaded those he had converted to Christ, and the few that had accompanied him thither, to use *Theodorets* words; *Καὶ τὸ Παπιδιὸν ἔδοξε συραγιδαι τοῖς ἐκ τῆς Ἰνδίας ἐπισκοπῆς ἀποστολῆς.* To hold Assemblies, and perform publick offices, after the manner of the Roman Empire. But there was neither Bishop nor Presbyter yet among them; yea, this very *Frumentius* was, upon his return to *Alexandria*, the first that ever was sent thither with *Episcopal* dignity; and he afterwards ordered their Priests. Nay further, the ancient Author of the *Martyrologie* both believ'd himself, and would have others believe it too; that even Females, where not only Priests, but Males were wanting, made use of this common Right. The day before the Calends of June, he hath these words; *Roma sanctæ Petronellæ virginis. Hac fuit filia beatissimi Petri Apostoli, quæ post multa miracula sanitatum, cum eam Flaccus Comes suo vellet sociare conjugio, tridui inducias postulans & cum sanctâ Felicillâ collectaneâ suâ continuis jejuniis atque orationibus vacans, tertio celebratis Dominica oblationis mysteriis, mox ut Christi sacramentum accepit, reclinans se in lectulo amisit spiritum.* That is, At Rome St. Petronella the Virgins: She was Daughter to the most blessed Apostle Peter, when after many miracles of Healing, one Flaccus Comes, would oblige her to his Bed; she beg'd three dayes respite, in which continuing in constant fasting and prayer, together with St. Felicilla her fellow-nursling; and having thrice partak'd of the mysteries of the Lords sacrifice, she straight-way bowed her.

her self on her Couch and expir'd. But we cannot think with the above-mentioned *Bishop* of Orleans, That ever since the first rise of Christianity, it hath been the peculiar right of Priests, to make and consecrate the *Eucharistie*, as the vulgar phrase is, if we consider but this, That we find *Deacons*, as to Baptize, *Act*. 8. 36. (for that *Philip* was not an Apostle, but a Deacon, both the Ancients all agree, and is very apparent from what goes before in the same Chapter, ver. 5, 14. and the thing in general is plain, from the place above recited, out of *Tertullian*, to which might be added many the like out of ancient Writers :) So also to make the *Eucharistie*; in so much, that it seems to me a matter of just admiration, that there can be found men, otherwise not unseen in the Antiquities of the Christian Church, that will still deny it, unless we are to look upon it (as perhaps we are) rather as a politick Mumble, than a flat Denyal. For in the Council of *Laodicea*, which sate not very long after that of *Nice*; there is among othersthis Canon: ὅτι ὁ δὲ σκευὴς ἄρτον δίδοναι, εἰς ὁσίων ἀποστόλων. Where *Dionysius Exiguus* truly translates σκευὴς, Under-Deacons: The words of his version are these; *Quod non oporteat subdiaconos panem dare vel calicem benedicere. Subdeacons ought not to deliver the Bread, or bless the Chalice.* Whence we may learn, That until that time, by reason of the daily encrease of Communicants (as I believe) the Under-Deacons often-times deliver'd the Bread, and pronounced the words of blessing or consecration over the Cup; but afterwards it became forbidden, not to *Deacons*, but to Under-Deacons. The same may be learnt out of the Council of *Ancyra*, the ancientest that we have any mention of, after that of *Antioch*, that damn'd *Paul* of *Samosats*: For thus it's order'd in the first Canon of that Synod, concerning such Deacons as relaps'd to Idolatry. Διακόνους ὁσίων θύσοντας, μετὰ τὰ ὕδα ἀναπαύσοντας, τὴν μὲν αὐτὴν ἔχεν τιμὴν ποταπῶς δὲ αὐτοὺς πᾶσι τῆς ἐκκλῆσιας λειτουργίας, οὐ καὶ τὸν ἄρτον ὃ ὁσίων ἀνατίθειεν καὶ κηρύσσεν.

Which is thus rendred into *Latine* by *Dionysius Exiguus*, an Author well recommended to the world, by the two learned Cardinals, *Baronius* and *Bellarmin*, and publisht lately by the famous *Christopher Justell*, a Gentleman that hath deserved well of our Church Antiquities: *Diaconos similiter qui sacrificaverunt; postea vero reluctati sunt, illum quidem honorem habere, ipsos autem ab omni sacerdotati ministerio cessare, Panem vel Calicem offerendi, vel pradicandi.* That is, As for such Deacons as have offered Sacrifice, but have suffer'd since for the Christian faith; they shall still be allow'd their former Character; but they must be suspended from whole sacerdotal function, and neither offer the Bread, nor the Chalice, nor Preach. Where the word Offering is manifestly used in the sense, that it hath been shewn above to have both in *Tertullian*, *Cyprian*, and others; and frequently in the Novels of *Justinian*: and is the same, that in the Council of *Laodicea* is called *εὐχαριστία*, blessing. There are in the *East-Indies*, both in the Coast of *Malabar*, and several other places, certain Christians of *St. Thomas*, as they are called, both by themselves, and the *Portugueses*, who are most strict observers of ancient usages; this appears even from the Books which the *Spaniards* have publisht of them; especially if we give our selves the trouble, but to compare their Relations with the ancientest writers of Christianity, which they punctually observe, and yet never read. *Antony Govea*, recounts many things of them, though he is very angry with them, for varying from the Rites of the *Latine Church*: One thing is this, That when, some Ages ago, there was raised a grievous Persecution against them, by *Pagan Princes*, which fell so heavy upon their Bishops and Priests, that there was not one of them left alive: They hereupon, being put to the necessity above-represented by *Tertullian*, requested one of the Deacons, who surviv'd, to administer the Sacraments, as their Bishops and Priests used to do: he complied with their desires, and did

did it. This the *Spanish* Writer grievously censures him for, as he doth many other things, which yet are not peculiar to them, but common to them, and the primitive Christians; but are so much the better preserv'd by them, as their morals are more simple and sincere than ours; and they unacquainted with our mode of Lording it over other mens Faith. Nor has the word *offering* any other sense in the Canon of the first Council of *Arles*, held under *Constantine the Great*, *De Diaconis quos cognovimus multis locis offerre, placuit minimè fieri debere.* As for those Deacons, who, as we are inform'd, do offer in several places; we have thought fitting to declare they ought not to do it. This was the first time Deacons were barr'd, what was forbidden the Sub-deacons only in the *East*, by the Council of *Laodicea*; There being then (as it seems) a sufficient quantity of *Presbyters* in *France*, which being wanting in *Asia*, it can be no great wonder, if the Deacons continued longer there, in the exercise of their ancient Rights, than in other places. Nay, there are examples, even of later times, of Lay-mens administering the *Eucharistie* to each other, in the absence of Priests, which shew the opinion now oppos'd not to be of any long discontinuance. For the LVII. Canon of the Council of *Trull* runs thus: *Λεῖτες πρεσβυτέρω παρὶς ὁ, ἢ διακόνου, εἰ τῶν θείων ἱερουργιῶν μυστηρίων μετέδωκε, ἐκδομὰς αὐτοῦ ἀπορρίψτω.* If a Lay-man, in the presence of a Priest or Deacon, shall administer unto himself the divine Mysteries, he shall be suspended a Week. Where these things are to be noted;

First, That it is not forbidden to Lay-men, but in the presence of a Deacon or Priest:

Secondly, That the gentleness of the Penance is such, as shews it was then lookt upon, rather as a breach of good order, than as any great Crime. In the book entituled to *Sophronius*, and therefore commonly called, *Σοφρονίου μετανόημα*, that is, *Sophronius his Meadow*; there is this Story of an old Lay - Anchoret, and it is the CXCIX in the

Book:

Book: *Διηγούμενος τις τῶν πατέρων; ὅτι τις τῶν γεραιῶν καθάρις ὁ ἄγιος ὢν, ἐν τῇ συνῇ τὸν Θεοκυριόν, ἀγγέλους ἑώρακεν ἐκ τῶν δεξιῶν αὐτοῦ καὶ ἐκ αὐαῶν αὐτοῦ ἱεραμένους.* That is, *One of the Fathers tells us, That a certain holy old Man of a pure Life, had, while he was offering, a vision of Angels standing, some on his right, and others on his left hand.* Now the Authority of this Book must be acknowledged valid, by such as own the second Council of *Nice*, since it makes use of its Testimony. But that I may come nearer home, in Place as well as Time. There liv'd in the Reign of *Charles the Fifth*, King of *France*, a very famous Commander, named *Bertrand Guesclin*, whose Story was written, either in his own time, or in the times next ensuing his; and that in such *French*, as carries along with it, the undoubted Marks of its Antiquity; a little before he gave the *English* general Battel, there is this related of his Men: *Et en icelle place se dés-jurerent de pain & de vin qu'ils avoyent apportés avec eux. Et prenoient les aucuns de iceux du pain, & le seignoyent du nom du saint sacrement: Et apres qu'ils estoient confessez les un a l'autre de leur pechez, le usoyent en lieu d'escommichement: And in that place they refresh't themselves with the Bread and wine they brought with them. And some took of the Bread, and gave it the name of the holy Sacrament; and after they had confest their Sins one to another, they used it in lieu of the Communion. Escommichement* was a word used in that Age, to signify the Communion. The like Storyes there are in many of the old *Romances*, of *Agmons Sons* and others: Which sort of Writings, though very foolish in themselves, yet many times furnish curious Men and Antiquaries, with very considerable Traces of ancient usages and opinions. Neither is his Lordship of *Orleans* to look upon me, as the first discoverer of this practice: No, no, the great *Erasmus*, whose Eye nothing almost could escape; both saw it before me, and plainly hinted it to *Cuthbert Tonstal*, in a Letter to him, which is in
the

the XXVI Book of his Epistles, contained in the third Tome of his Works; where he saith, *Constat temporibus apostolorum fuisse Synaxin, quam Laici inter se faciebant adhibitâ precatone & benedictione; & eam panem (ut est probabile) appellabant Corpus Domini, ut frequenter etiam in sacris Literis eadem vox signo & rei signata accomodatur. Fieri enim potest ut de hac Synaxi loquatur ibi Origenes. Nec usquam in Canonicis Literis invenitur, ubi Apostoli certè consecraverint corpus Domini, ut nunc consecratur in altari, excepto uno loco prioris ad Corinthios Epistola, cap. 11. Et tamen in decimo capite, unde fluxerat Pauli Sermo, non videtur agi de consecratione sacerdotali: That is; It is evident, That there was, in the Apostles times, a Communion which Lay-men gave each other, attended with prayer and benediction; and that Bread (as is probable) they called our Lord's Body, it being but a familiar use of speech, even in the sacred writings themselves, to call both the sign, and the thing intended by that sign, by the same name. And it may be, Origen speaks in that place, of such a sort of Communion as this is. Nor indeed can we find any where in the Canonical Books, that the Apostles ever consecrated the Lord's Body, as the manner now is upon the Altar, unless it be in 1 Cor. 11. and yet the tenth Chapter, upon which St. Paul's words in the eleventh depend, seems not to intend any sacerdotal Consecration neither: Thus Erasmus. This then being understood, it will be no hard task to assign another passage of Tertullians its true sence, which is wrested several ways by learned Men: It is in his Book, *De velandis virginibus*; For covering of Maids. *Non permittitur mulieri in Ecclesiâ loqui: sed nec docere, nec tingere, nec offerre, nec ullius virilis muneris, nedum sacerdotalis officij sortem sibi vendicare.* It is not allowable for a woman to speak in the Church: No not to Preach, nor Christen, nor Offer, nor to do any thing that pertains to men, much less to take upon them to be Priests. It was the custom, it seems, in the Conventicles of Heretics;*

ticks, for the Women to undertake to teach the People. *Tertullian* is so far from approving this practice, that he will not allow them, no not in private, in their own Houses, either to Preach, Baptize, or Bless the *Eucharistie*; it being the proper work of Priests to Teach, and perform the other Offices in publick, and of Men, upon exigences and urgent occasions, in private. That this was really *Tertullians* judgment, That Females ought not to Christen, is plain from his Book of Baptism, though others restrain'd them, as from Preaching and Offering, so from Christening, only when Males, if not Priests, could not be procured: And of this there is no doubt to be made. For that Women were not excluded by some, as in Prison, or the like solitude, from performing these Functions, has been made appear above.

Whether it be necessary at all times to Communicate with the Symbols?

WHAT *Socrates*, in the *Thirtyeth* Chapter of the *Sixth* Book of his History, relates of *John* of *Antioch*, from his great Eloquence, by after-times, Sirnam'd *Chrysostome*, or *Golden Tongue*, how he, living in the state of *Presbyter* at *Antioch*, when now the Church there was divided into two opposite Factions, distinguish'd from each other, by the names of *Meletius* and *Paulin*; so withdrew himself from the *Meletius* (*Meletians* first dying) as yet not to communicate with *Paulin*: And how he continued in this manner, without joyning himself to either Party, for the space of three Years together; may administer to us occasion of Enquiry; wherefore a Person of such eminent Piety, Learning, and Prudence, should thus manage himself. And this the rather, because we find his Example followed by so many afterwards, upon occasion of that mortal Feud, that happened throughout *Egypt*, and the whole *Orient*, after the

the rising of the Council of *Chalcedon*, who termed themselves for this reason *Dianomistis*: *Separatists*, of whom mention is made among many others, by *Leontius* of *Byzantium*, in his *Treat* of *Sects*; of which number was *John*, Sir-named *Diacrinomenos*, the *Separist*, a Writer of Church-History, made use of in the fifth Action of the Seventh Council. And *First*, It may deserve our enquiry, Whether or no Christ's appointment of the Supper, have in it the nature of a proper Precept; at least of such a one, as is of an universal and unconditioned obligation: For the ancient Church may be thought to have had some reason in terming it a Mandate or Direction, rather than a Precept. For the better examining of the whole business then from the bottom, we must observe, that what occasioned its being at first instituted, was a certain old Custom among the *Hebrews*, which you have described at large by *Scaliger*, in the sixth Book of his Emendation of Times; and by *Paulus Fagius*, upon the *Chaldee* Paraphrase of *Deut.* 8. For it is a very great Truth, which *Hugh Broughton* Notes upon *Daniel*; That Christ instituted no new Rites. Baptism was a Custom among the *Jews*, when any Person relinquish'd the Idolatry of the *Heathen*, for their way of Worship: *Maimonides* frequently mentions it, and it remains to this day among them. *St. John* the Baptist, to shew them that while they profess Adoration to the One, and true God, their Morals were, notwithstanding this, at that time, as corrupt and inconform to the divine Laws, as theirs that openly worshiped Idols, and false Gods; And that therefore they themselves needed equal Purgation with them, did by an allowable Translation from one like case to another, notify this fully to them by Washing of them. Wherefore his Baptism was not primarily, and absolutely of divine Appointment, but in the instance only; it being an usage already among the *Jews*, but capable and apt to be accommodated to the matter of his Preaching. Our Saviour Christ made use of it too, and appointed it for both *Jew* and *Gentile*,

tile, super-adding to it the profession of his own Name with the Promise of the Spirit. Another ancient Custom among them was to lay their Hands upon such, as they pray'd to God for, thereby signifying their assurance, that their Prayers would certainly derive some divine Efficacy or Virtue from Heaven, upon the Party pray'd for: The Apostles did but retain it: Hence comes the use of it in visiting the Sick, confirming such as have been Baptized, ordering Priests, absolving Penitents, and (as is customary still in the *East*) in blessing Marriages, as one Spring parted into so many Streams. It was usual with the *Jews* also, upon their Festival dayes, which they call *Good*, to invite those of their Kindred to a Supper, with others of their Friends or Neighbours, above the number of Ten, but below Twenty; and this made a just *Sodality*, or as *Josephus* his word is, *φασειν Fraternity*: At the close of this Supper, they brought of their finest Bread, which was such as was easily broken, and gave it to the Master of the Feast, and he distributed it in small pieces to the Guests; then was brought the Grace-Cup, of which the *Master* having first drunk himself, afterwards delivered it to be handed about. All this was accompanied with certain words of Thanks to God, who had out of the Earth Created Bread and the Fruit of the Vine *ἡμεῖς τὸν* *γέννημα ἀμπελῆς*. Which was follow'd with some Relation suitable to the reason of the Festival, and a *ᾠδὴ εὐλογίας*, or *Hymn of Blessing*, called also *εὐχαριστίας*, of *Eucharistie* or *Thanksgiving*: At the *Pasch* for their escape out of *Egypt*: In the *Pentecost* for the giving of the Law: At their Feast of *Pavillions*, called *Συναγωγίας*, for their good Conduct and Support in the Deserts. To All which was added by Christ, the Remembrance of His own Suffering. That Direction then, *Τοῦτο ποιεῖτε ὡς τὴν ἰσχυρὰν ἀνάμνησιν*, *Do this in Commemoration of me*, is no definitive Precept, but must have this taken along with it too, *ὅταν ποιεῖτε*, *when you do it*, which is, as oft as you make Festival Suppers, and close them with the Customary *Postcanium*, or *second Course*. This is made plain by *St. Paul*, who explain-

ing the words of Christ, adds, τοῖς οὖν ποτὶς ὅσας ἀνὰ τὴν οἰκὴν ἀναμνησκόμεθα. *Do this, as oft as you Drink, in Commemoration of me.* Which must be supplied in the other part too, as is well noted by *Pichorel*, in his Learned Dissertation of the Mass, τοῖς οὖν ποτὶς ὅσας ἀνὰ τὴν οἰκὴν ἀναμνησκόμεθα. *Do this, as oft as you Eat, in Commemoration of me.* Certain it is, That the ancient Christians began their *Eucharistie* with Praises to God, for the Creation of the World, and particularly of Bread and Wine, after the ancient *Judaick* manner; and then proceeded to Commemorate our Saviour's Death. The Constitutions vulgarly called *St. Clements*, Book VIII. Chap. XXVII. plainly shew this. And *Iustins* words are, Ἰνα ἀμνηστῇ ἐν χάριτι τὸν διὰ θεοῦ τὸν τὸν κόσμον ἡμετέρας οὐκ αἰεὶ τοῖς ἐν αὐτῷ διὰ τὸν ἀσθμαστικὸν καὶ ἀπὸ τῆς κακίας ἐν τῷ γυνήματι ἀνασταθμίσαι ἡμᾶς, &c. That is, *That we may at once render thanks to God, for having formed the world, and all things in it, for the use of Man; and for having deliver'd us from the pravity we were born with, &c.* *Irenæus* hath these words in the second Chapter of his fifth Book; And because we are his Members, we are Nourished by the Creatures; and 'tis he that bestows upon us the Creatures, &c. *Origen*, in his VIII. Book against *Celsus*, speaking of God, saith; οὗ τῶν εὐεργεσιῶν ἀλόγως ἰσχυρὸν, καὶ ἀνυπολόγητον ὅτις αὐτῷ, καὶ προσκύνομεν ὡς ἀντὶ. Καθάρτες ὅσας ποτὶς ἀπαιεῖ καὶ ἔξα τῷ βίῳ, ἵνα παρ' αὐτοῦ ἐκτίσας ἐκδεχόμεθα. Ἐστὶ δὲ καὶ σύμβολον ἡμῶν τῆς θεοῦ καὶ θεοῦ εὐχαριστίας ὅτι καὶ εὐχαριστοῦμεν καλῶς. *Who hath loaden us with his Benefits; yea, hath himself made us, and takes care of us, not only here, but hath also destined us to a Being after this Life, where he hath bid us hope for a blessed Retribution from him.* And we signify our *Eucharistie* or *Gratitude* to him for all this, by the Bread we call by that name. To which refers that in the Latine Mass; *Dens qui humana substantie dignitatem mirabiliter condidisti; O God, who hast miraculously formed the dignity of humane Substance: As likewise this; Per Christum Dominum nostrum, per quem hæc omnia, Domine, semper bona creas, &c.* Through Christ our Lord, by whom thou Lord ever Createst all these good things, &c. Christ's intention then, was to excite the Jews in special, in a way agreeable to their Customs, to joyn the remembrance of His Death in their

after-courses, with the Commemoration of God's other Benefits. Now St. Paul being the Doctor of the Gentiles, introduced this excellent Custom among them, with some respect, as is probable to the like usage in their Worship. For they were wont, when any offer'd Sacrifice, to return part of the Offering back, to the Party that made it, for his own and his Friends Entertainment. Something of this may be met with in several places of *Aristophanes*: And hitherto refers what the *Scholiast* Notes upon his *Plutus*.

Καὶ δὲ πλουτίαι οἱ πολλοὶ δῶνον ἑαίρας οἷς θυσίαν τῇ ἑκάτῃ προσάγουσι ἐπὶ ταῖς τριῶναις ἐτίθεν. Οἱ δὲ πέντε ἤρχοντο πτωχῶν καὶ ἡδίων ἀντα.

That is, The Richer sort were wont every new Moon to set a Supper in the Cross-ways towards Even; and that in nature of an Offering to the Moon, by the name of Hecate; which the poorer sort, coming thither hungry, were used to Eat up. Hence we have mention in *Plautus* his *Miles Gloriosus*, or *Bragging Captain*, of inviting, and bringing People to Sacrifice. And *Lycus* in his *Pænulus*, speaks thus;

—————Convivas volo,
Reperire nobis commodos, qui unà sent:
Inter ibi attulerint exta:—————That is,

I'll go look me some agreeable Guests to bear us Company; and pray let the Offering be brought hither the while.

Gelasinus, in his *Stichus*, thus;

Jamne exta cocta sunt? quot agnis fecerat?
Is the Sacrifice ready? pray how many Lambs were Offered?

Likewise *Virgil*, in his third *Eclog*.

Cum faciam vitulâ pro frugibus ipse venito.

When for my Corn I offer a Calf up,

You welcom shall be if with me you'l Sup.

This Practice, omitting only the faulty part, was still recommended by St. Paul, to such Gentiles as had undertaken the profession of Christianity, as being agreeable to a general Direction of Christ's, *Luk. 14. 13.* for the Rich now and then to Entertain the Poor at their own Expenses,

ces, that they might sometimes fare better than they could do at Home. Hence came this Sacrificing Feast to be termed in Greek, *Agape*; that is *Love*: Whereof *Tertullian* speaks thus in his *Apologetick*; *Cena nostra de nomine rationem sui ostendit: id vocatur quod Dilectio pemeo Græcos: Quantiscunque sumptibus consistet, lucrum est pietatis nomine facere sumptum: Siquidem inopes quosque refrigerio isto juvamus: The very name of our Supper bespeaks what indeed it is: for it is called by a word that signifies Love in Greek: How great soever the Charges of it may be, it is all Gain that's laid out on so pious an account: for by it we relieve and refresh such as are Indigent among us.* These Feasts were ever concluded with the distributing about of Bread, as above-mentioned, and with the Cup of *Eucharistie*, or thankfulness for all God's Blessings, and for Christ's Passion in particular. To this *Tertullian* refers, where, in his *Treat* of the *Garland*, he saith, *Our Lord appointed the Usage of the Eucharistie to be observed at the ordinary time of Repast; and not as was usual then, at the Assemblies held before day break.* *Socrates* the Historian tells us, The primitive Use was retained for a long time in *Egypt*, but that the intemperance of some, occasioned it at length to be discontinued. But that some Tracks of it remain'd of a long time after, even at the very day of its Institution, appears by a Canon of the *Third Council of Carthage*, and by an Epistle of *St. Augustinus* to *Januarius*. Neither do we find it any where styl'd by *St. Paul*, directly a Precept, but rather a practise or use, *κατακολουθετε τῷ ἑαυτοῦ φάγειν καὶ πίνειν.* *I Received what I Delivered*, saith he; Nor doth he invite all promiscuously to it neither, but only such as have well tryed themselves first, to see whether they had the Spirit of *Love* or no, of which their participating of the Bread and Wine, was to be but a meer *Symbol*. But such is, and ever hath been the nature of Symbols, even under the *Mosaick* rigour, that they might, without scruple of Conscience, upon a laudable Ground, be laid aside. Thus we find *David*, when urged to it by necessity, to Convert the hallowed Bread, by God's Law destin'd for Priests only,

to his own Repast. In consonance to this, we find Circumcision, and the Paschal Festival, enjoyed by God with so great severity, yet both of them omitted, during the People's Forty Years Travels in the *wilds of Arabia*, it being almost impossible for them, in their continual Marches, to be at so much vacancy, as to perform the Solemnity of the one, or to Cure themselves after the other; See *Josu. 6.* King *Ezechias* also broke down the brazen *Serpent*, though of *Moses* his own making, finding it, by after times, abused to a Superstitious use. Thus we read, that such of the Ten Tribes, as after *Jereboams* revolt, retained the true Worship of God, forbore notwithstanding to visit the Temple at *Jerusalem*, tho strictly Commanded to do it by God himself; & this, that they might not give Offence to their jealous Princes. Add to all this, *2 Chron. 30. 17, 18.* and *24. 12, 13.* compared with *Levit. 6. 26. 30.* and *Chap. 10. 17, 19, 20.* See also *Maimonides*, in his *Duct for dubitantiam*, 3. 41. Now these seem to me to be just, and reasonable Grounds for our Omission of the *Symbolical* Communion whereof we Treat.

First, If the Guides of our Church, do either expressly, or tacitely impose upon us, the Profession of certain Assertions, which our Consciences can by no means Assent to. For this cause, *St. Jerome* refus'd to Communicate with the Clergy of *Syria*, because he was afraid he should thereby seem to hold three *Hypostases* in the Divinity, he understanding the word *Hypostasis* to mean *Substance*; this may be seen in several Epistles of his to *Pope Damasus*.

Secondly, If this Symbolical way of Communion, be so far from answering the end of its Institution, which is to attest, and cherish our loving Communion with all pious Professours of Christianity, as on the contrary, to serve only for a Test, and Mark of Distinction for a Party and Faction; and we are by it to signify, That we reject and disown other good Christians, that agree with us in the Fundamentals of Religion, and live as Piously as we our selves.

A *Third* Reason may be, for that it may sometimes fall out,

That

That a Person, by refraining himself from Communicating, with either side, may be thereby in a better capacity to exercise his Charity towards All: And this I believe was more especially St. *Chrysostomes* reason. Indeed, What Sin can be supposed to be committed, when in such a Competition as this is, we make the Signs give way to the things signified, and prefer the Kernel before the Shell? We may then without question sometimes say with St. *Augustin*, *Crede & manducasti: Believe, and thou hast eaten.* That is, Believe with such a Faith, as works by Love, which is the whole Scope of Christianity, and called the *New-Creature*, and Obedience to God's Commandments, as may be prov'd by setting together these two places of St. *Paul*, *Gal.* 5. 6. and 6. 15. *1 Cor.* 7. 19. But Alas! It is too natural to the Generality of us, to Practise the old *Grecian* Law:

Τὸ μὲν ᾠδεῖν καὶ οὐκ ἐσθίειν.

Τὸ δ' ἐσθίειν καὶ οὐκ ᾠδεῖν.

We Play at Work and Work at Play.

I shall not here Answer what some urge from *John* 6. 53. since they, who have understood that place of *Symbolical* Eating, have at last arrived not only to that degree of Folly, as to Administer the *Eucharistie* to New-born Children, but to that Brutality too, as to pronounce them all Damn'd that Dye without it; when in truth, the term of *eating* there, means no other than Apprehending, Meditating, and the Digesting into Practise. *Maaimonides* discourses very Learnedly and well of this Sence of the word *eating*, in his above-mentioned *Ductor dubitantium* 1 Chap. 29. And that this way of speaking was familiar among the *Jews*, appears by *Jerem.* 15. 16. *Ezech.* 3. 3. *Prov.* 9. 5. *Apocal.* 10. 9. *Ecclesiastic.* 15. 3. 24. 29. And *Philo* saith well: τὸ φαγεῖν, οὐ μόνον ἐν τροφῇ ψυχικῇ, τρέφεται ὃ ἡ ψυχὴ ἀναλήψει τῶν καλῶν καὶ πράξεων τῶν καθ' ὁρθότητα. *Eating is a Symbol of the Souls Feeding: and the Soul Feeds by admitting brave Principles, and acting by a right Rule.* And in another place; Ἰσχυροὶ οἱ κοινοὶ νόμοι καὶ οἱ νόμοι οἱ ἰσχυροὶ.

οὐσι, ἵνατοι, καὶ οὐ γὰρ γινώσκουσιν, καὶ οὐ γὰρ ἔχουσιν ἰσχυρὰ
 πνευματικὰς τὸ σῶμα πικρῶν ἀλλ' αὖτ' ἡ δόξα τῆς ἐκείνου ἰσχυροῦς ἔστι
 ἀλλὰ οὐ γινώσκουσιν τὸ ἔτι εὐραχίανται. *They who have been Participaters, do
 know already, and they that are in Natures favour shall know yet,
 for they have an Invitation too, to partake of this Feast: I intend
 not a Feast where the Delicacies of a pamper'd Appetite feed the Bo-
 dy: but where the Mind is refresh'd and cheer'd with a Regalia
 of brave and excellent Properties.* And this way St. Basil ex-
 pounds the above-named place in St. John, in his Apology
 to the *Casarians*; as also St. *Augustin*, where he saith, the
 meaning of it is, That we ought to be conform to our
 Lord's Passion. Not unlike to this, was the mistake of those
 that conceited the place in St. John, that speaks of a New-
 Birth, by the purifying Spirit, which is, by a certain form
 of Speech, whereby one thing is exprest by two, called *Wa-
 ter and the Spirit*, to be meant of external Baptism; and here-
 upon Conclude such an absolute Necessity of this same *wash-
 ing*; that without it, poor Infants must certainly Fry in Hell
 for ever: Not weighing, that the *Jews* have milder Thoughts
 by far of the Omission of their Circumcision; for they can
 tell us, that it is no fault at all in the harmless Infants, but in
 their Parents, who must therefore be accountable to God
 for it. Besides, the judicious Reader will easily discern,
 that none can be intended there, but those who are of Years,
 and so capable of Information. The *Greeks* were not insensi-
 ble of this, as is plain from their frequent Custom of defer-
 ring Baptism until Years of Maturity, Twenty or more.
 Nor were they only of the common Sort that did this, but their
 greatest Pillars; for example, This very *Chrysostome* we speak
 of, who had, without any question, a Christian Mother,
 and was Educated by her, in the time of her Widdowhood:
 And also *Gregory of Nazianzum*, whose Father and Mother
 were both Christians, and his Father ever and above a Bi-
 shop, who himself instructed him in whatever appertain'd
 to Christian Piety.

F I N I S.

After

